a blowpipe, but this was regarded as unusual in the case of a married man with a comparatively young wife (his wife Cyphonoonoo was at that time about 30).

While the sexes within the family are interdependent, the family as a whole is dependent on the outside world as represented by the Kisoiti. Not only do some Dorobo men actively live with Kisoiti, but they depend as a community for all their articles of iron, without which they cannot exist. Axes, knives, spokeshaves for bowmaking, hatchets and even the long spears, which was about 10 at the time of my visit, have to have originated by Kisoiti. Arap Cyperibo himself may then living with an old woman at Kiptarakwa, sharing her hut, and growing a little tobacco at one end of her plantation, but mainly as a lodger, having no sexual relations with her, for which both were too old. By he was a poor old man, she fed him and looked after him for nothing. This is true symbiosis, as the late Dr. Malinowski called it, and the principle is greatly extended by the Dorobo. For, whatever may be the collective attitude of Kisoiti to Dorobo, and of Dorobo to Kisoiti, the Dorobo depend on the Kisoiti for certain necessities, and the Kisoiti look to the Dorobo for certain things which they can get more easily from them. To the Dorobo, the Kisoiti, in the stage of the Kisoiti development, is quite essential, and the good will of the Kisoiti people is equally essential if they are to make use of his services.

The Dorobo do not specialize. Every man learns to make all the things he needs for hut-building and hunting (except those made of iron), every woman learns to make baskets and pinpoint dishes. The raw materials come also at hand, and may be grouped under 3 heads:

(1) Wood: used for many implements, heavy-barrels, traps, hut.
(2) Plant material: used for food, medicine, soft, baskets, and cloths.
(3) Skins and other animal products: used for clothing, bags, mats, etc.; dung, used to a limited extent for plastering walls.
(4) Earth and stone: unburnt earth for pointing, granite for grindstones; earth for plastering walls.

(1) Wood. The following trees are used for making weapons, utensils, etc.:
Kararit (*Aloe* sp.): bows, heavy-hatchets, heavy-barrels.
Kiwanda: arrow-shafts, skewers.
Kimwaindet: arrow-shafts.
Kwoiyan (*Sterculia*): arrow-shafts, snuff-boxes used as water jars.
Kimoiyoni: traps.
Kimoiben (*Juniperus*): traps.
Kiptai (*Leonotis*): arrow-poison.
Kipkelion (*Maesopsis* sp.): bows, hatchets, heavy-barrels.
Kipkenyet (*Olea* sp.): bows, hatchets, heavy-barrels.
Kimondo: bows, hatchets, heavy-barrels, skin-scraper.
Kwoiyo (*Ficus*): bows, heavy-barrels, bows, hatchets, heavy-barrels.
Kwoiben: heavy-barrels, skin-scraper.
Kwoi (*Ficus*): traps, heavy-barrels, bows, hatchets, any purpose for which rope is required.